Lutheran Herald

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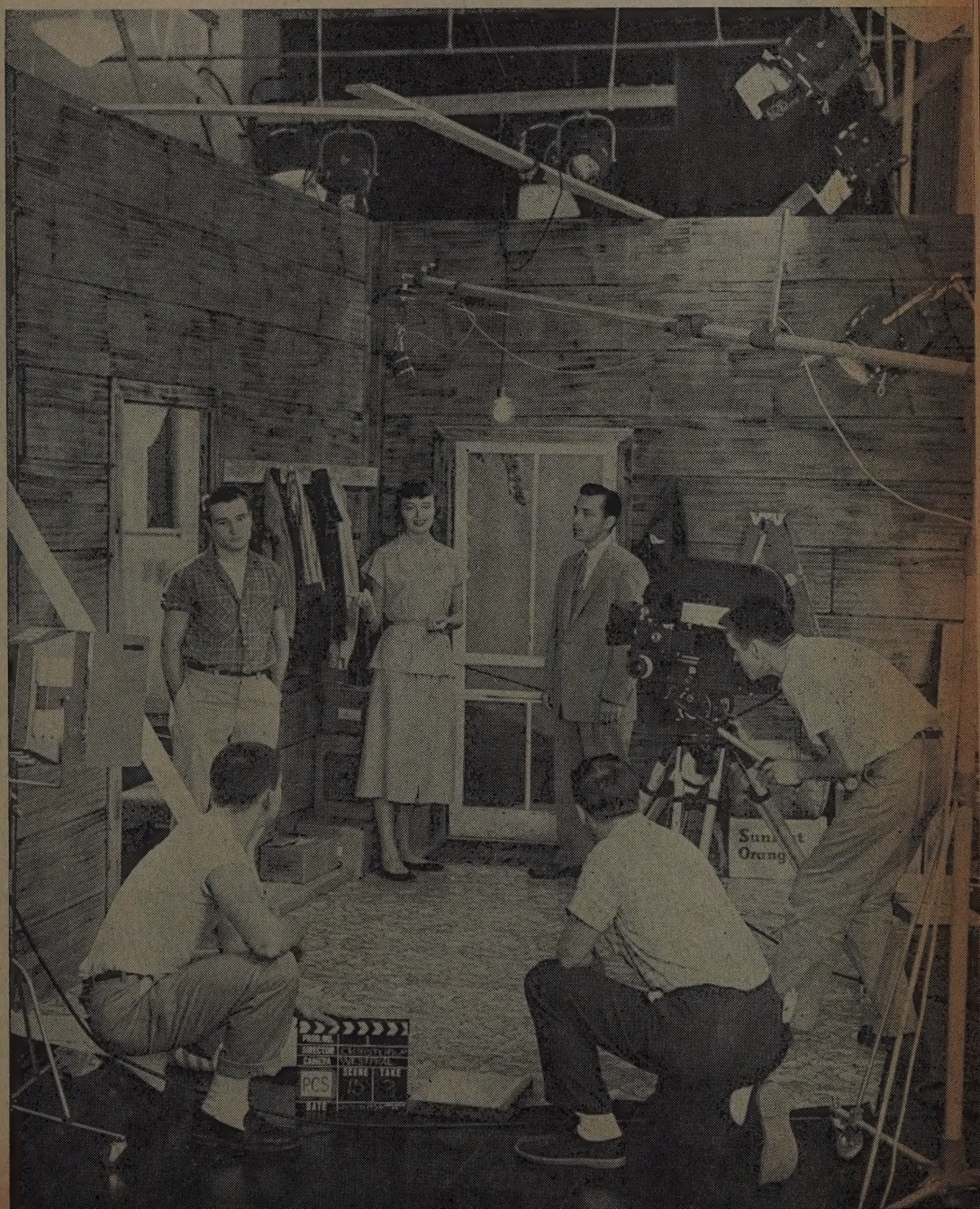

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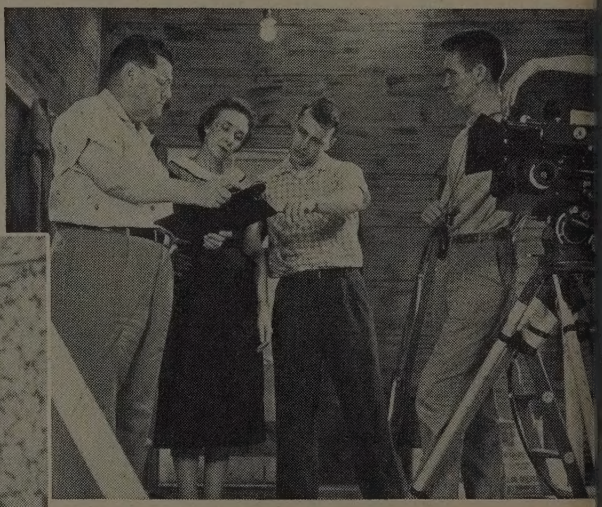
Summer Workshop

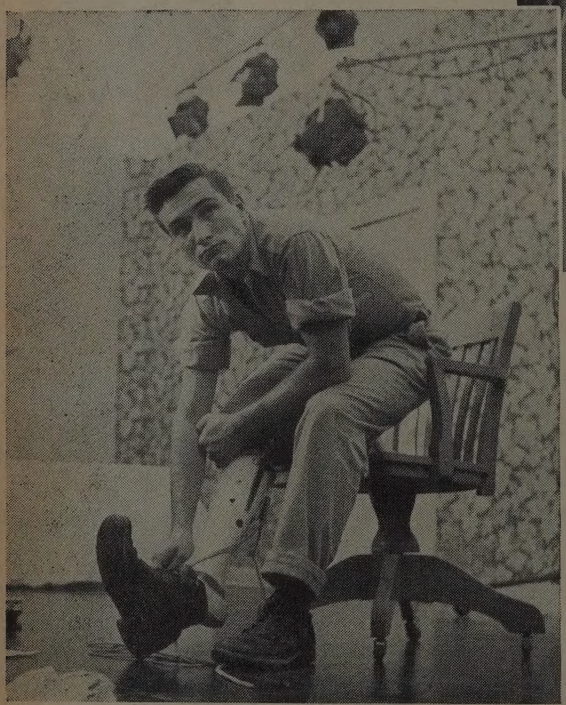
Photos by Minneapolis Sunday Tribu

Above: A brief devotional period started each day of production. Reading to the cast and crew is Douglas Olson, Mankato, Kan., student at Luther Theological Seminary. He plays the role of a pastor in the film and is in charge of props.

Cover Photo: Holding slate is Richard Lokken, Sioux Fa S. Dak., student at Augustana College. Others (left right) are Robert Stolper, Milwaukee, Wis., student St. Olaf College; Marilyn Melby, Mabel, Minn., stud at Luther College; Nolan Johannes, Wausau, Wis., rec graduate of Luther College; David Westphal (at camer and the director, Larry Christenson, student at Lut Seminary.

Right: Conferring are (from left) Warren Delaplain, a sound supervisor for 20th Century-Fox studios, who came to Northfield during his vacation to be technical director; Esther Olson, instructor of speech at the University of Minnesota; Larry Christenson, director; David Westphal, at camera.





Robert Stolper adjusts his artificial leg.

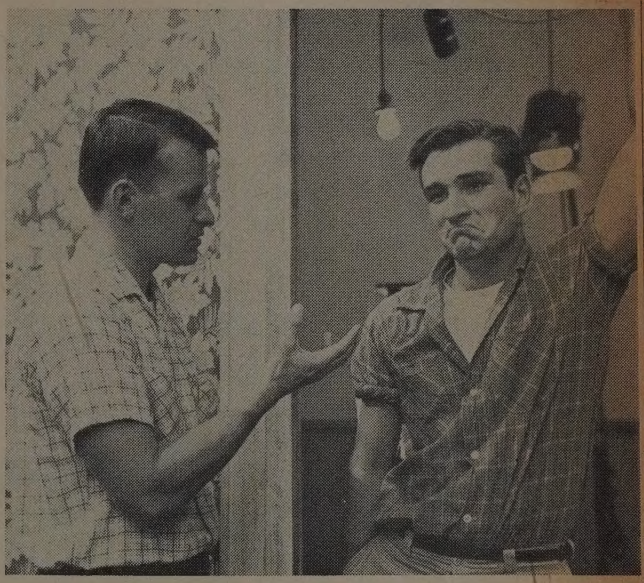
FROM the beginning we were haunted b the thought that it couldn't really done.

"You can't take amateur writers, acto technicians . . . team them with a handf of professional supervisors, and come w with a motion picture of professional qu ity."

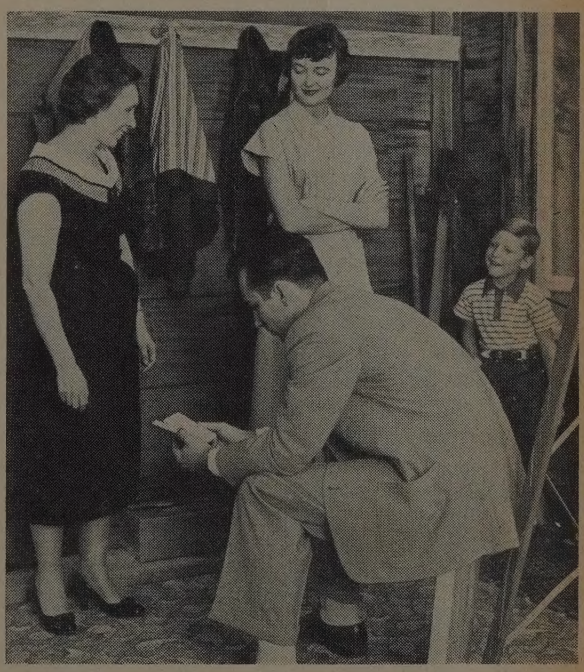
Yet that is what we attempted to do, a what we believe we have accomplished wi the new movie of the Parish Conservatio Service titled "It's Your Move."

A New Kind of Movie Making

Larry Christenson



Director Christenson (left) wants Stolper's actions to speak louder than words. The script was written by Christenson.



ht: Johannes, who plays the role of a parish conserva- chairman in a California church, rechecks his lines as gets advice on delivery from Mrs. Olson (left), assistant ector. Looking on are Miss Melby and Martin Sovik, 6, thfield, who plays the role of a neighbor boy.

but a year ago the Board of Trustees of the Church horized the Parish Conservation Service, through its ctor, Arthur Christenson, to go ahead with its plans producing a movie which would utilize talent from dramatic departments of our church colleges. Warren aplain, sound director at 20th Century Fox Studios, a member of Central Lutheran Church in Van ys, California, agreed to donate his services as tech- l supervisor for the project. The primary purpose, course, was to produce a high-quality visual aid de- ing the work of the Parish Conservation Service. beyond that goal was the desire to find out if a mer workshop, drawing together the best talent n our colleges and seminaries, could produce a ion picture that would measure up to professional dards. If a summer workshop could skirt the high s of professional film production without modifying quality and technical excellence, the Church would e the makings of a valuable tool in the field of io-visual education.

Tryouts were held on the campuses of Augustana, ncordia, Luther, Luther Seminary, and St. Olaf dur- the winter and spring of this year. From more than original contestants, a cast and crew of about a en people were selected. In July they came together the campus of St. Olaf College to film the movie.

One of the ways in which production costs were cut by the "multiple use" of our entire group. One son, for instance, was cast in a minor role as an or; his chief responsibility was as set designer and ge manager, a talent he had developed in his work at gustana College. One of the girls, who played a porting role, doubled as script secretary. A third son, besides her acting part, was qualified to work dialogue director. A spirit of family-like co-opera- marked the entire month of production, and it was uncommon to see an actor deeply engrossed in an otional reaction at one moment, and lugging a piece scenery into place five minutes later.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

ial organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. gan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minne- s 15, Minnesota.

The key to molding this eager, hard-working, talented—but inexperienced—group of people into a professional ensemble lay, perhaps, in a single word: *Patience.* This theory had been tested and proved successful in the experience of our fine college choirs. They have taken talented young people, and through arduous, patient rehearsal brought them to standards of professional excellence. This became one of the guiding principles of the summer workshop. Each actor and student technician was given ample time to absorb the techniques of film-making, to become familar with strange procedures, to develop his own part to the point where he could deliver it with professional consistency. When the set lights went on, the amateurs had disappeared; the cameras rolled on a production of professional quality.

Another factor, somewhat more subtle, yet—in the long run—perhaps the most important of all, contributed to the success of this venture. This was the spiritual dedication of the entire group. For this was more than an interesting job, or a chance to develop one's own skills and abilities: This was a chance to serve God in a unique way.

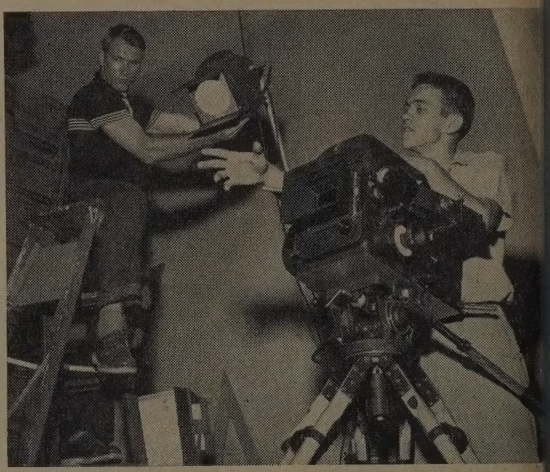
Each morning we gathered in the studio for a devotional period. In prayer and discussion, we pointed beyond the petty distractions and annoyances that easily creep into this kind of work, toward our greater challenge and responsibility before God. Somehow in this kind of atmosphere it becomes far easier to share credit, take direction, and contribute unselfishly to the over-all objectives of a project.

Drama, like all the arts, is peculiarly vulnerable to the damages of unrestrained egotism. Where creativity and individual expression are highly significant, a spirit of selflessness is difficult to come by. Yet something of this spirit was a cornerstone of our planning for this project. There were no "stars." Every person worked equal hours, for equal pay—some in front of the camera, some behind. The finished film will bear no credits. It was produced to aid the work of the Church, not to glorify any individual. This kind of spirit is something no professional producer could have given us; this is something unique in the workshop principle.

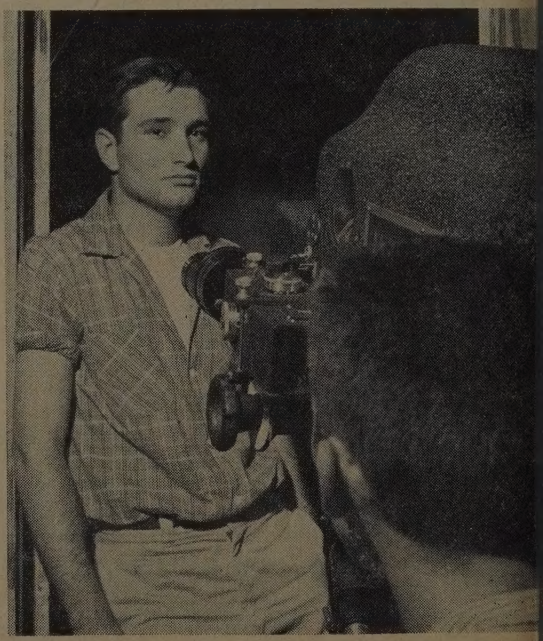
The story of *It's Your Move* highlights the problem of church families that move from one community to another. Through their experience with a bitter and disillusioned young veteran, the laymen of the Church come to a deeper understanding of their responsibility to follow these people, and get them firmly rooted in a new church home.

The field of audio-visual production has often been a frustrating puzzle to the Church, because it often finds itself caught in a dilemma: On one hand we see th need for this kind of thing, and on the other we see n way of filling the need short of a high-cost, disinteresteo professional production. In a summer workshop, draw ing together the best in skill and talent from within th Church, we may have found a part of the answer.

Note: *It's Your Move* will be available for distributio November 15 through the Films Department of Aug burg Publishing House.



"Tilt that spot to the right," Westphal (right) advise Olson. Object is to improve highlight on an actor's fac



Westphal rolls up with the camera to catch Stolpe facial expression.

Hothorpe Hall

Fredrik A. Schiotz
President, ELC

etimes decisions arise in the work of the Lutheran ld Federation that require an immediate choice, out benefit of consultation and approval of the mittee or boards supervising the work. Such was decision of Dr. Daniel Nelson when he bought the e the "Saint Paul" for rescue and relief work in a in 1947. And it appears that last year's decision Dr. David Ostergren, the senior representative of LWF in Great Britain, to buy Hothorpe Hall at ddingworth in central England is in the same cate-

route home from the annual on of the Lutheran World Fed- on's Commission on World Mis- meeting in Norway, it was ssary to stop in London for a erence with the Tanganyika Sec- y in the British Government's nial Office. The day after, it was privilege to join the Federation's mission on Lutheran World ice in the dedication of Hothorpe

me years back Hothorpe Hall was the residence ield Marshal Alexander, commander of the Allied s in the Mediterranean during World War II. It reported that he had invested 30,000 pounds for r and to install central heating. The Lutheran ld Federation bought the castle-like house, the stone el that is built next to it, the large stable buildings, the twelve acres of land for a total of 3,000 pounds. property was immediately put to use as a center he one hundred congregations serving Baltic and h refugees in Great Britain. This center has become hese congregations something of a combination of Luther League Bible Camp and the German Evan- al Academy. It also provides a home for Lutheran ionaries who are in England for language study.

we drove into the grounds of Hothorpe Hall, ed buses from different parts of England told the of a festival congregation gathered from the whole try for this dedication day. Bales of straw supported planks that provided seating for the outdoor assem- As one looked at these people, it was evident that have been spiritual and economic struggles as sought to sink their roots in this land of their tion. But in the eyes of the youth one could already recognize the light that spoke of adjustment and being at home.

The dedication service reached out in two directions: the chapel, communion vessels, and altar furnishings; and the land and other buildings in the Hothorpe Hall property. Archbishop Grünbergs of the Latvian Church in Exile had come from Germany to encourage his people. Dr. Paul Empie, executive director of the National Lutheran Council and chairman of the Federation's Commission on Lutheran World Service, gave the dedication address, basing it on Romans 12:1-2.

In this dedication service, ELC members had special representation that requires a short elaboration. Some years ago a student at Luther Theological Seminary, who during the war years had been stationed at air bases in Great Britain, came to me reporting a strong sense of urgency to begin his ministry in England. For him this urgency had the compulsion of a divine call. I reported this to Dr. S. C. Michelfelder, who was then the executive secretary of the LWF. At the time there seemed little prospect that an opportunity for such service would open up, but in due time it did. The student, Pastor Lloyd Swantz of our Church, became an assistant to Dr. Ostergren. During the last year he has lived at Hothorpe Hall. When he came the grounds were overgrown with weeds and the castle was in need of paint and furnishings. With God-given enthusiasm to which body and soul were harnessed, Pastor Swantz enlisted the groups who use the retreat premises to make the place livable and inviting. And, as Dr. Empie remarked, "Budget-wise he has done it on a shoestring."

What a benediction it is to see and hear people who work with gladness of heart, allowing God to point out the opportunities that are often hidden under restricted budget resources and miscellaneous other difficulties.

Concerning

The Church and Politi

Maynard B. Ivers

Blessed is that nation, whose God is the Lord...

If our theme is nothing else, it is timely. A politi convention in Chicago opened with the spotlight on Bible-quoting orator from the South. He predicted exodus of Republicans out of Washington in a f months second only to the exodus of Israelites out Egypt centuries ago. That convention closed with t auditorium in darkness, and a spotlight focused on colored gospel singer pouring all of her talent and fai into Malotte's setting of the Lord's Prayer.

A week later in San Francisco another keynoter vealed he also knew something about the Bible. reference to Communist danger, he urged delegates n to be "unequally yoked with unbelievers." One speak after another pointed to the President as a God-giv leader, and you could hardly escape the inference th to follow the party of the Republicans was to walk t path of righteousness.

If our theme is nothing else, it is controversial. kindly, devout deacon once put his hand on my shou der: "Young man, you can take it from me; if a m is a good man, he is a Republican!" At the other extrem a respected pastor recently occupied the better part two hours in my presence developing his point that thoughtful Christian—having carefully examined bo platforms—should certainly vote the Democratic ticke

Obviously, then, it would be folly for the Church identify herself officially with either political party. Wi devout Christian people in both parties, only confusi and dissension would result. More seriously, it wou violate the nature of the Church to have her official connected with any political party or system. Frank stated, it is not the mission of the Christian Chur in America to further either the Democrats or Repu licans in our time; *it is one of her duties to be t conscience of both.*

He Has Something to Say . . .

One writer has pointed up the issue in a good statement: Since the Christian faith is concerned with the whole range of human life, there is a natural and unforced relationship between the Christian Church and the whole range of human problems. She approaches the issues of government with a concern born of her love for God and man, and her conviction that we are called upon to build as best we can the Kingdom of God in our common life. While the Church must seek to live in terms of the social and political patterns in which her lot is cast, she cannot be content with any of them. She must be studying at all times—and in peril of losing her sense of mission if she does not do it—the deep and abiding problems of the people to whom she ministers. The Church is working at the task of being influential in a social order which it does not desire to manipulate, but for which it feels a moral responsibility."

Now, irresponsible politicians could frustrate us in this purpose. To gain a vote, there will always be some who will court the favor of church people—and, in the terms of Abraham Lincoln—drag the name of the Lord across the political stump." We can't completely escape such low-principled people. But there will be other political leaders, carrying their faith and expressing it naturally in their chosen field. Such leaders must be encouraged. A Christian in public life can no more separate his faith from his political life than he can keep it out of his home.

Neither can you or I. This, it seems to me, brings us to the point of our challenge. If Christ is the Lord of all life, He has something to say about our homes. He has something to say about our occupations. And He also has something to say about our citizenship. His vision of stewardship covers not only time, talent, or treasure; He also measures voting booths and houses of government, noting our stewardship of the ballot.

The Effective Conscience

The word "politics" has odious connotations for many people. At its best, however, politics is the art of government; we violate a Christian trust when we piously wash our hands and glibly declare "religion and politics don't mix." For the sake of America and our world, they had better mix! I wouldn't give a plugged nickel for the future of either our country or our world, unless I could hope there will be ample supply of both common citizens and political leaders who think and vote and speak against a background of personal conviction: "Blessed is that nation whose God is the Lord."

It has been said that our behavior toward our country should be like that of a loving wife who "will do anything for her husband except stop criticizing him and trying to improve him." Our country deserves the same "affectionate but sharp glance."

If the Christian Church in America shall be the effective conscience of political party and government action, individual Christians must be vocal in commending the good and disputing the wrong. They must be active and determined in expressing their views at the ballot box and to their representatives in the halls of Congress.

Some people are satisfied to leave these matters of running our country to the politicians. If Christian people are willing to do that, there are other people across the country who will step in. With no Christian influence to guide their action, they will lobby their particular interest into effect, regardless of what it does for the country.

During the last session of our state legislature, one proposed bill would have raised the tax on beer. The Lieutenant Governor told us that you couldn't imagine, unless you were there, the amount of pressure the Governor received from liquor interests in opposition to that bill. The same day a Lutheran doctor from our state remarked that he had run for office largely under the encouragement of interested church people in his community. But since his election, and in the midst of these struggles on legislation, he had heard hardly a word of interest or support from the people who elected him.

In bright contrast to such disinterest, when you visit the Paul Bunyan Center near Brainerd, you see there an old slot-machine on exhibition. Above the machine is a sign telling of how this one-armed bandit dates back to the pre-Youngdahl days in Minnesota—back to the time when a governor of Christian conviction was supported by an aroused Christian constituency to throw that form of gambling out of our state.

Our Minimum Obligation

Surely in matters of politics and government, the minimum obligation of a Christian is to exercise the stewardship of the ballot. "All that is necessary for the triumph of evil," said Edmund Burke, "is that good men do nothing."

In this election year individual Christians can do a great deal. We can study carefully the issues and candidates. To be informed in these matters to the best of our ability, and to act in the light which we have by casting our vote—these are sacred duties which we simply can't escape. For a Christian person holds his citizenship, as he holds everything else, under God. God doesn't call His Church to control political parties, nor to tell its members how they should vote. But He does call His children of faith to become the collective conscience of all life in which they live—including the political! *God does call His people to live, to think, to speak, to write, and to vote as if they believed His Word: "Blessed is that nation, whose God is the Lord. . . ."*

EDITORIALS

Is the "Climate" Changing?

The Roman Catholic weekly, *Our Sunday Visitor,* for Oct. 7 raises the interesting question whether America's attitude toward the candidature of a Roman Catholic for the national presidency or vice presidency is changing, and answers in the affirmative. Its "text" is the near-victory of Senator Kennedy in the Democratic race for the vice presidential nomination. The paper calls attention to the fact, as an example, that almost half of North Carolina's vote was cast for the brilliant young Roman Catholic. Says the *Visitor:* "To think that in the whole state of North Carolina there are only 30,000 Catholics—just enough to fill three good-sized Northern parishes—and yet 17½ or almost half of that state's vote went in support of a Catholic." Attention is then called to the change since 1928, when Al Smith went down to defeat, partially at least because he was a Roman Catholic.

There is no way, of course, of determining whether a Roman Catholic might have won had he been nominated by one of the two major parties for either president or vice president. Personally, we have our doubts. Even in a day which is a good deal more tolerant than 1928, we have a suspicion that it would not have proved difficult to reawaken the unease of most Americans at the thought of placing a man either in the presidency or in direct line of succession to the presidency whose religious faith involves adherence to a foreign temporal power. However, we may be wrong and the *Visitor* right.

What interests us more than the contention itself is the reasons given for believing that the "climate" toward Roman Catholicism is changing. The periodical gives these reasons: the experience of non-Catholics with Catholics in the Armed Services; visits to Roman Catholic lands recently by millions of Americans; "Catholic radio and TV programs"; "the Narberth articles"; "the K. of C. ads with their 'invitation to learning.'" Further there are the many free articles which are made available to hundreds of secular periodicals without cost, by prominent Roman Catholics such as "Bishop Sheen, J. Edgar Hoover, Clare Booth Luce, Bing Crosby, and many others." The result, says the *Visitor,* is "a pronounced change of climate in the country in our favor."

Anything wrong about all this? Nothing at all. Quite the contrary, in fact. To be truthful, we have the deepest respect for the public relations program of the Roman Catholic hierarchy in the United States. Take for instance the K. C. ads referred to above. A magazine we happened to pick up the other day had three religious ads in close proximity to each other. The K. C. ad was so far superior to the other two that there was hardly any basis for comparison. The same is true of much of the "planted" material which originates in Roman Catholic sources. Likewise of radio and TV presentations. Doff your hats to a master publicist!

Evidently, what Protestant Churches need is to "go and do likewise." We have long believed and we believe with increasing concern that the Protestant Churches of America are mere children in the field of telling their story to the American people. Rather than bemoaning the skill of others and wondering whether it is resulting in a "change of climate" which might eventually place this country under Roman domination, perhaps we had best learn some of the lessons of "how to make friends and influence people."

We Heartily Agree!

Here is a letter which properly belongs on the Correspondence page. We put it here in order to give it what prominence we can and in order to make a comment or two. It comes from Mr. Glenn Dill, publisher of the LaMoure (N. Dak.) *Chronicle.* Mr. Dill takes as his starting point what we wrote about Parish Journalism in the issue of Sept. 25. Says he:

"And while you are speaking of parish journalism, and while we are discussing $50,000 for synodical evangelism through the great medium of television, you might write a little squib sometime about the opportunity available to congregations in the weekly newspapers of the Midwest. Viz:

"Every 4-H Club of 10 or 12-year-old girls has a news reporter who faithfully reports club news which newspapers faithfully report.

"Therefore every congregation of 50 to 2,000 members ought to be able to have a news reporter or reporters, lay and clerical, to report church news which newspapers would report.

"But do they? Ah no, the editor has to fight for this news.

"As a weekly newspaper publisher, I often think that if the people of good faith who have good news (and who are prone to complain of newspapers having too much crime news and other bad news) would faithfully report this good news, they would so crowd newspapers with the good news that there would be small room for bad news."

And to everything Mr. Dill says, we add a hearty "Amen." This point has been stressed here many a time in the past, but it has apparently not been sufficiently stressed, else Mr. Dill would not write as he does. His is a common complaint.

However, we want to add a complaint of our own. In a somewhat different way, LUTHERAN HERALD, too, suffers from a dearth of news. What we have always suspected we have learned for sure the past weeks, since news writing has temporarily become the duty of the editor, pending the arrival of Pastor Gentz. Time after time we know of some newsworthy item. We have not the resources to go after the facts, and, someway, the persons who could help us seem to consider the matter a closely guarded secret, to be kept from the editor at all costs. That is exaggeration, to be sure, but there is a large element of truth in it.

This is the conclusion: The Church and its doings, its hopes and aspirations and accomplishments, constitute news—news for the Church's paper and news for the local paper. So we add our plea to Mr. Dill's: Let's tell the world what is going on in the Church!

How's Your Constitution?

The question does not concern your health nor your state of well-being. The reference is to the Constitution of the congregation to which you belong. Have you looked at it recently? Has there been occasion for the pastor or the members of the official boards of your congregation to consult it of late? Or is it one of those hoary old documents (possibly never translated into the English language) which is kept in the congregation's safe just in case someone might want to look at it some time?

The reason we ask the question is that the most recent days have brought to our attention two instances in which congregations *had* to look at their respective Constitutions and found them to be in a sorry state of health. In one case the matter at issue is in danger of landing in the courts of the land with little assurance that the congregation's rights to determine conditions of membership can be clearly demonstrated. The other is more aggravating than serious.

These recent episodes have served to remind us of two others of a similar nature years ago. In one of the cases a congregation awoke suddenly (and nearly disastrously) to the fact that not only had it been operating without benefit of Constitution since it was organized, but it had never been incorporated under the laws of the state in which it was doing business! In the other, a crisis in the affairs of the congregation developed that its Constitution had been so carelessly written that it was impossible to impose the legitimate will of the congregation upon its pastor.

So we suggest that you have a look at your Constitution. Perhaps it is in excellent shape; most of them are. Perhaps it needs a minor overhaul to bring it up to date. And possibly it needs so thorough a rewriting that it will be well to start all over again.

We have just been examining the "Proposed Constitution for Congregations of The Evangelical Lutheran Church" which the Church Council prepared in 1954 (for sale at Augsburg Publishing House). It is a sort of "Model Constitution" which every congregation might well study. Included are also a group of practical and simple By-laws. In our democratic Church, the congregation is supreme in its own affairs and is not compelled to accept dictation as to what its Constitution shall say, so long as the confessional article is in conformity with the doctrinal stand of the Church. We know of one Lutheran body in America which has a standard Constitution which all member congregations must adopt. We do not do business that way. Nevertheless, we believe that every congregation would be well-advised to study the "Proposed Constitution" to determine whether anything in its own is unclear, whether anything essential has been omitted, and whether it contains anything which makes it unnecessarily cumbersome. Competent legal advice is to be recommended!

The day might come when the question, "How's your Constitution?" could be very important.

memo to a congregation . . . maybe yours—

Chaplain (First Lieut.) John O. Blom

"Bill is home!" How often we have heard the cry as Bill and Jack and Jim have come home from serving Uncle Sam. Yes, Bill is really home. But at a second glance we noticed that time and places have had their effect on Bill—he's changed.

What happens to your sons who, of necessity, are away from home serving our country? We send them off with a "Good Luck" and say, "It'll be a good experience, Bill," or "Make the most of it, Jack, and drop us a line when you get time," and give them a smile and a hearty handshake. But what really happens?

He reports for duty and then suddenly realizes that he will be gone from home, family, loved ones, cherished friends, for two or four years. It isn't long before he is overwhelmed by this thought—separated, cut off from those who love him—and deep down *he is lonely*. He becomes immersed in a strange new way of life, a member of the peacetime Armed Forces, that every day trains him for war.

Yes, deep down he is very lonely; it doesn't take long, when he knows that not next week, not next month, will he be able to rejoin his loved ones.

Recently we reported for active duty at a post not too far from New York City. It's a *big* place; bustling, crowded, noisy, but it doesn't really impress the fellow who comes from the quiet, cozy, spacious place he knows so well as home. The people don't even seem to be too friendly—in fact, they are really indifferent toward you. New York City is interesting but it leaves you cold—you, and all the other service people who crowd its streets in their free time.

But let me tell you what happened to some of us last Sunday. We wanted to visit one of the famous downtown churches; they have a famous preacher, and so we decided to go there—more out of curiosity than anything, I guess. We arrived forty minutes early and an usher met us at the door. We were in civilian clothes, but immediately they spotted us as servicemen. The usher introduced us to a couple standing at the guest register, and before we had even signed it, they said, "We would like very much to have you fellows join us for dinner right after services."

It was so sudden we were not a little taken back. But, accepting, we proceeded to the sanctuary for the service. We took part in the worship and heard a good sermon. The benediction was pronounced and the people began to leave the church; we also. But we had hardly risen from our pew before the bombardment hit us. Hands were extended to us from front and rear. We were amazed, for it continued all the way down the aisle. It wasn't just that cold, formal, "it's-the-thing-to-do" sort of thing; we were talking about home towns, congregational activities, families, etc. We had been overwhelmed!

At the door our friendly couple met us, introduced us to the pastor, and then led us to "Monte's on the Park" for dinner. Here our adopted father seated us about a large table, and he and "Mom" took places at each end. Then we proceeded to really get acquainted—even the waitress entered in as she took our orders. They told us about their church, its many activities, about themselves, and all about New York. We joked and laughed, and they introduced us to new foods. As the dinner was about over we all noticed that our attitudes were changing, and one of the fellows admitted that this was different from what he had expected from New York and its people. Before they left us, they took us to the roof of a near-by hotel to point out the surrounding neighborhood. It was there that what was hidden became revealed.

We were asked to sign cards for "their committee." They then told us that they had a committee in their church to receive servicemen and to entertain them after each Sunday's services. They glowed as they told how they looked forward to each Sunday and the opportunity to get acquainted with the new servicemen and to offer any assistance to them that they could. Every Sunday was a new adventure for them.

Well, when we had said good-bye we almost thought we had been dreaming. Every man continued to remark about it as we walked down the street. We just couldn't believe it—but it had *really* happened!

Friends, the warmth and radiance of that experience stayed with us all the next week. And how we wished that this could happen to all the fellows in uniform.

But it could. Couldn't it?

Maybe your congregation is situated where servicemen drop in to go to church on occasional Sundays. Maybe you could do a little more to make them feel that "here is a home away from home," and when each Sunday is over, deep down inside they would have the feeling as they go back to camp that "The people at that church are *almost* like Mom and Dad. Man!—it sure is wonderful to go there!"

I can't escape the feeling that in His eyes this would be your acceptable spiritual worship!

"Ye Shall Be My Witnesses"

S. C. Eastvold

(Continued from last issue)

Membership in the Invisible Church

It is true that there are non-Lutherans who are members of the invisible Church and will be in the congregation of the redeemed, but who are nonetheless excluded from our pulpits and from our altars. However, we do not meet them on earth as members of the invisible Church, but as members of a visible Church. We are not now discussing the "goodness" of the other pastors and their denominations, but we do discuss the *principles of confession*. If the Lutheran Church should compromise her doctrines and practices it would follow *that she must surrender her claims to loyalty to the Scriptures*. No organization, as such, is the invisible Church; but the Lutheran Church has always laid claim to being the purest visible Church. Her expressed doctrines most nearly agree with God's Word.

The Lutheran Church is the most charitable of all Churches, because no Church has more fairly acknowledged that the true invisible Church is scattered among all churches. The Lutheran Church is not a "sect," nor just a "denomination"; she is what she claims to be: the Church founded by Jesus Christ Himself. The Lutheran Church is not an off-shoot of Rome. Rome is a deviation from the true Christian Church. We condemn the false doctrines and practices in the other Churches, but not the people who are members of these Churches. With limitations we recognize other churches. Where there is saving truth, there God has children; but we do not recognize them as a visible body. Such are true Churches where Scriptural truth prevails, but they are schismatics because of their deviation from some of the truth. The unionistic denominations are the mother of sects. The Lutheran Church has been separatistic "because of Him" and has spawned no sects. God's Word leaves no room for indifference (Gal. 1:8). False union fosters divisions and increases confusions.

For a Lutheran and a non-Lutheran to exchange pulpits must be regarded as an endorsement of error. Love demands the truth, while pseudo-culture and courtesy too often deny the right to be truthful.

To fail to observe the *Galesburg Rule* leads to an abatement of the truth. Love for God and the sinner demands a faithful witness.

God's Word and the Sacraments have been given us for salvation and use, and not for compromise. To compromise takes from us the right to claim any special distinction. Christ prayed for "unity," but certainly not for "*unionism*."

We Must Guard our Faith With a True Witness

If our Lutheran faith is what we claim, we cannot guard it too sacredly from error, nor can we assert and hold it too earnestly. As there is *no partial Sacrament,* so there can be *no partial Rule* (Matt. 12:30).

We cheerfully admit there may be quasi-ecclesiastical fellowship without compromise. We may unite with the Roman Catholic Church and many sorts of Protestants who stand in different degrees of nearness to us, in common efforts to promote civil affairs, to foster good government, and to put down evil in our land. We are united against infidels, deists, and atheists, for we confess the Trinity and the three ecumenical creeds. The point is not whether we have some common ground, but rather how much do we have in common and how much do we differ. Some sects deny the efficacy of infant baptism, while others make articles of faith out of articles of clothing, even buttons, hooks, and eyes. Still others offer salvation without the atoning blood of Jesus Christ.

When men begin to wander away from God's Word, there is no limit to the possible defections. At last, truth is reduced to a mere set of opinions. The Holy Spirit leads to truth, not to opinions. All truths unite to form one body of truth, as members of the body. All elements of truth and doctrine are important.

Jesus did not go about preaching on the ground of common agreements. He spent His greatest efforts on the *uncommon points.* He invariably took *the points of difference* up for discussion with the Pharisees. He preached what offended them. He might have preached on common ground, and, in that way, remained popular, and even avoided the cross. But He filled His hearers with wrath. He always preached against error.

We must get off the so-called common ground in order to stand on the whole system of God's truth. Jesus did not courteously explain away differences between falsehood and truth in order to reach a common ground on which all could meet without offense to any. Peter and John, after healing the lame man, instead of seeking for non-denominational ground, hastened to accuse the leaders of killing the Prince of Life. They were not *"common ground"* preachers. Paul told the polished and learned Athenians that they ignorantly worshipped an unknown god. The apostles sought no common ground. There was no courtesy which ignored a single truth for the sake of expediency, which would be tantamount to muzzling the truth of the Gospel.

Should Our Pulpits Remain Empty?

If our pulpits cannot be filled with Lutheran witnesses, let them stand empty. Let us make use of our unordained laymen. We cannot compromise in order that some doubtful good may come. Keeping to our Rule will bring about the respect of friend and foe alike. In fact, young men looking for a place to render a ministry of preaching will seek for such pulpits. If our neighbors cannot respect our convictions, then we must part. If we do not respect our own confessions, surely no one else will respect them. Laxity will drain our pews. Faithfulness to our confessions and our historic practices will stop many leaks, and make none. Our ELC has had the greatest percentage of growth of all Protestant Churches in America. Our witness has been very effective, even while we have walked alone. A steadfastness in our adherence to our confessions, and this alone, will bring about a united and strong Lutheran Church in America. If carelessness in *unionism* brings about a shallow friendship with some Reformed brothers *at the expense of a united House of Luther,* then we have sold out to a very low bidder.

Rev. Thomas B. Gregory wrote a story in the *Washington Times* about a "Union Church Founded." He said:

"We are grateful to the gods and men to have gotten the news from Wakefield, Massachusetts, that a new church was dedicated and called 'The Union Church,' and the name and the outstanding fact of the occasion were in perfect harmony. The congregation that is to worship in the new church numbers between 600 and 700 and is made up of Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, Free Christians, Adventists, Unitarians, and Universalists! It seems almost 'too good to be true.' It reads like a beautiful dream rather than an accomplished fact. What next is the automatic, spontaneous question, 'How do they do it?' From the People's Temple in Boston comes the answer: 'The emphasis needed in the Church today is liberty in thinking and the abolition of the doctrinal test.'"

What Shall Our Witness Be?

We have declared that we will join the WCC *in order to bear witness to the truth.* What shall be our witness both within and without the WCC?

Our membership will be fraught with the peril of compromise, but may at the same time provide us a great opportunity for witness. Our challenge will be to witness to our *faith in the Scriptures,* to our *faith in the Christ.* Only this will justify our membership in the WCC. It must be made clear that the Lutheran *"faith in the Scriptures"* is not the faith which the modernist has in the Scriptures. There is a vast difference between us at this point.

We must witness to the *central place which the Bible shall have in the constitution of the WCC.* Surely w will want to go as far in our witness to the Bible as ask the World Council not only to recognize it in th phrase proposed by Bishop Berggrav, but also to reco nize the Bible as the infallible and inspired Word God, just as we do in the Lutheran World Federatio We must certainly all concur with Bishop Berggrav his statement that without recognition of the Scripture the creedal basis of the WCC is incomplete. We hav a right to expect that, in an organization which cal itself Christian and ecumenical, the Bible must b recognized as the basis of our faith, and as our only sur guide in the problems and difficulties which beset us i life.

But our witness should also be to the *humanity Christ.* Should we not ask that a more complete stat ment be made concerning His humanity in the Worl Council constitution? The Apostle John warns again a confession of Christ which does not confess "tha Christ is come in the flesh" (II John 7). The apostl of love also adds: "For he that biddeth him God spee is a partaker of his evil deeds" (II John 11). We hav ample warning against the aristocracy of knowledge i the realm of faith.

The WCC statement concerning Christ is sadly lack ing when it fails to confess His humanity. We can we understand that to the liberals this poses a real problem because it brings in the question of the virgin birth of the incarnation, etc. All the more reason why we should ask the World Council to elaborate on its state ment of Christ, at least to the point of confessing tha He is both human and divine.

At this point, we might well request the WCC t include in its constitution, a recognition of the Nicen Creed, similar to the statement in the constitution o the Lutheran World Federation. Such inclusion ha not made a world Church out of the LWF. Such a inclusion of the Nicene Creed would be a strong com mittal to the central truth of Scripture and the perso and work of Jesus Christ. Could we offer a finer, clearer stronger witness to the WCC than to call upon it membership to accept this beautiful creed which has s nobly stood the test of the centuries and which brings u into line with the confessions of the believers in age past?

Our witness should also be against all who deny an truth of the Scriptures concerning Jesus Christ. As we go into the World Council we must ask the question "Will we take our stand not only *for the truth,* bu will we also rise up and *witness against those who teach falsehood?"*

Our witness should also be an *urgent witness.* This must be in the spirit of lovingkindness, bent upon the salvation of souls. We need to recognize the fact that there is no time to be lost. It will not do for us simply

o be members of the Council and to refrain from vitnessing because of the fact that we may gain some olitical advantage in the movement. We need to witness n the spirit proposed by the Apostle Paul in II Timthy 4:1-5; "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, nd by his appearing and his kingdom: preach the vord; be urgent in season, out of season; reprove, reuke, exhort, with all longsuffering and teaching. For he time will come when they will not endure the sound loctrine; but, having itching ears, will heap to themelves teachers after their own lusts; and will turn away heir ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the vork of an evangelist, fulfil thy ministry." Here we ave a plea which urges us to witness even though it rings us affliction. Certainly we must expect to meet pposition. That never fails, and there will be no exception to that rule in an organization which includes in many who are open and avowed liberals and modrnists.

We will need to give renewed doctrinal emphasis in ll our teaching, and at all levels: in the confirmation lasses, in the sermons to our congregation, in the colges, and, not the least, in our seminaries. The doctrines nd practice of the Lutheran Church, as over against all thers, must be clearly taught *at all levels* if we are to emain steadfast custodians of the faith once delivered to he saints.

We do not quarrel with those who voted us into the VCC. A large minority will be a "loyal and loving pposition" in their reluctance to join while they will e aggressive in their witness. Now we must believe hat the ELC has been chosen to carry our banner, His anner, with our understanding of God's redemptive urpose into this huge assembly of confessors. This is rue notwithstanding our many shortcomings in human tness and qualifications. Herein lies reason for humble vonder as well as for heartfelt joy and exultation. A octor gains world-wide fame if he can prolong a uman life. But, behold, to such physicians as we are is ntrusted the certain cure that will give to this sin-sick vorld the life that is the sum of all bliss, life without nd, eternal life. Such responsibility forces us to our nees; it prostrates us in the dust and to exclaim with he psalmist, "Lord, what is man that Thou takest knowldge of him, or the son of man, that Thou makest ccount of him" (Ps. 144:3). We must pray with deep oncern that we may be fashioned into being such tools f God as to be worthy of this call to witness. The hought of such a challenge must make us conscious in new measure of the pure and unadulterated doctrines f our beloved Church! We must be like the goldsmith vho is working with a precious metal and is careful o pick up even the minutest particle that drops from his working table. How we need to pray that we be taught by the Spirit to be faithful guardians of the immense treasures which are entrusted to our ministry! With Paul, let us confess, "I am made all things to all men that I might by all means save some" (I Cor. 9:22). We will need to live with Paul's demand on Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15). Paul's testimony about the Jews will fit some of our new colleagues in the WCC, "I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:2).

Our Credentials

God has given us glorious credentials in these words, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me" (Luke 10:16).

The Church has no choice but to be at war. Athanasius, while telling the truth, found it necessary to vigorously attack Arius and the Arians, who denied this doctrine concerning Christ's person. To have failed in such an attack would have left him in honor and a pleasant place, for he was a highly gifted man. But history tells us that he was exiled five times. Luther might have followed the example of Staupitz of quietly teaching the pure Gospel to his brother monks without at the same time attacking the abominations of the Papacy, and not a finger would have been raised against him. Luther testified to the truth and was excommunicated. Positive preachers will be regarded as the disturbers of the peace, as peace-hating, quarrelsome, and malicious men, but truth must be confessed and error opposed! Sharp salt must be sprinkled on the world in order to stay its corruption! There can be no doctrinal concessions for the sake of peace! What would have happened if Athanasius, Augustine, and Luther had made concessions? Woe to the Church which has no men of this stripe, men who stand as watchmen on the walls of Zion! Augustine might have made a slight concession in the doctrine of man's free will. He could have compromised with the Pelagians, because he did agree with them in a measure; but the Church would have lost the core of the Gospel, leaving only an empty shell. Or picture the Church, if Luther had yielded on the Lord's Supper at the Marburg Colloquy, thus making of Christianity a questionable philosophy. The Church would then have become a prey to rationalism, which places man's reason above the plain Word of God.

The Danger of Defilement

The Church is always in danger of general defilement. All call themselves Christians. Religion is fashionable and is necessary in business and politics. Naturally, we

are happy to know that our Christian faith is important in every realm of human endeavor.

There is high confession and worldly conformity. We have the same styles, pleasures, and manners. The Church has no lack of names, but where is the zeal of the apostles? St. John saw the people, elders, and bishops slumbering (Rev. 3:1-4). There was little or no wrestling for the truth and little striving against it. There was sleepiness, coldness, and lethargy. The sin of this age is impurity of doctrine and laxity of faith. *This new age is a time when falsehood and truth kiss each other, when fire and water are friendly, when heaven, hell, falsehood and error are linked hand in hand. A few "narrow bigots" care for the purity of doctrine and practice.* The doctrine of regeneration is regarded as despicable, and the doctrine of hell is unmentionable in many areas of respectable society. Yet for these doctrines the ancients bled and died! If there had been no sturdy believers yesterday, we would have had no Church today. Oh, Church of the living God, awake! Once more write truth on your banners, stamp truth on your sword, and charge forward and spare not, but slay error until truth alone sits as king in God's Church. Let this be so even if we must cry with Elijah, "I, only I, am left and they seek my life."

We Bless the Champions of Faith

Let us bless the men of faith who have been faithful champions of pure doctrine and practice, being unconcerned about the favor of men and disregarding the threatenings. Cursed by man, they bore their testimonies of truth until death, and now they wear the crown of glory and enjoy the blissful communion of Christ.

God has promised to prosper our witness. He has promised to bless the truth when it is spoken in love. So, while the consequences of our decision to join the WCC may cause us concern, we can be sure of having God with us in our witness if we are faithful to His Word and to Christ. But if that day comes when we cease witnessing, become cautious for the sake of personal or synodical advantage and influence and popularity, God will certainly remove His blessing from us. *We either witness or we die!*

In Quietness, O Lord!

Harold B. Kildahl, Jr.

THE TWENTY-FIRST SUNDAY AFTER TRINITY
October 21, 1956
Text: John 4:46-53

Not signs, not wonders, Lord, but in quietness, speak Thou to our hearts the healing words that Thou alone canst speak. As once at Cana Thou didst convey the healing powers of heaven, so too, now, cause those who seek Thine aid to receive it with faith, trust and confidence, never to be the same again. Amen.

It is such a prayer that becomes us. Like a father who pitied his son, and who out of the desperation of his soul sought the help of the Master and found it gladly given, you and I need often to repair to that same source of help. In our distress of mind and our anxiety of soul, in our heaviness of spirit and in our fear of conscience, we need Christ, the Son of God, to speak only the Word, only the word of power, of grace, of healing, and of redemption. And let it be quite firmly agreed—He alone can speak such words.

It is not the sign we seek. Even if there are some stubborn souls who stand off and inwardly jeer, even if there are many restless spirits that will not be still before God, even if the world itself forsakes the truths of God and seeks solace in other ways, and even if there are those who pray, "Father, if Thou wilt make my son well I will follow Thee and Thy Son," it is not the sign we seek, not the sign that heals, not the sign that will be given; it is rather the Word, and it alone.

It is not the wonder that we want. Wonders there are; wonders that Christ has performed in our midst but often our eyes are too heavy or shaded to see the wonders that He does—the wonder of a little child adopted into the family of God, the wonder of a young lad who determines by God's grace to be a missionary, the wonder of the light that lightens the bed of a dying Christian, the wonder of an answered prayer—all this and more. And yet it is not the wonder that we want but the Word—the Word that endures forever, the Word that cleanses and purifies; the Word that is spirit and life, the Word that abides within to save the souls of men. It is that Word that we want.

Therefore, be still—though in your agony of soul you may cry out—yet be still and let that Word once given to aid a distressed father and his child, come into your heart and mind and aid your soul in its quest for peace and life. The promise is to you, for our Lord Jesus Christ once said, "Ask and it shall be given." This you can trust. This you can believe, and in quietness receive the abundant grace of our Lord for the healing of your soul. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTY-SECOND SUNDAY AFTER TRINITY

e Epistle: Philippians 1:6-11 **The Gospel: Matthew 18:23-35**

Monday, October 22
IMPROVE IT
Read Philippians 1:6-11

And it is my prayer that your love may ound more and more, with knowledge d all discernment.

It is never enough that you merely have th, peace with God, information about ristian truth and general knowledge of that belongs to the Kingdom. It is ver right that you just "sit there" with ese precious belongings. Rather, you ve to improve on them. You have to d to them, use them, cause them to crease.

There is nothing sadder than stand-ll Christianity. When Paul wrote to the ilippians he rejoiced that they were the faith. But he expressed the sincere pe that they would abound more and ore.

God's people can never close the books. ith always has more lessons to learn. nd only the ignorant say "I know it ."

It is good practice for each of us to ke account of our Christianity. Is it er today than it was five years ago? m I searching the Scriptures? Am I bear-g the fruits of righteousness?

✚

Tuesday, October 23
START WHERE YOU ARE
Read Luke 8:27-39

Return to your home, and declare how much God has done for you.

If you have something to tell, there is nothing wrong with telling it right where you are. The man who was cured of demon possession was deeply grateful to Jesus and wanted to follow Him. He even begged for the privilege. But Jesus knew that the man's place was to stay where he was. He told him to follow by staying home and telling his story there.

Many people are tempted to believe that they could do a better job of being Christian or witnessing if they could go to some distant land. Sometimes a young man feels he has the call to go into the ministry, but it never comes true. The disappointment can be sharp. Yet, let us remember the words of Jesus to the man in this text.

Lofty Christian experience is not meant to take you "away from home." Like the shepherds of Bethlehem, we should return, rejoicing and glorifying God. Thus, too, we serve God.

✚

Wednesday, October 24
CAN YOU KNOW GOD?
Read Romans 11:33-36

O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways.

Of course you can't know God entirely. The more you think about God the more you realize how great, how far above, how entirely beyond us He is. Philosophers have written pages and pages in the unsuccessful attempt to fathom God. In speaking of God's plan of salvation and His mercy, Paul was led to cry out, "How unsearchable are his judgments and how inscrutable his ways."

Yet in the midst of all this, it is still true that God is close to each one of us. He is our Father. For this understanding of Him we are indebted to Jesus who wants us to know that Almighty God who governs the universe is mindful even of a blade of grass.

The greatest God any of us can know is the forgiving God who receives us in mercy when we confess our sins and our needs unto Him.

✚

Thursday, October 25
WHEN THERE'S TROUBLE
Read Matthew 18:15-22

"If your brother sins against you, go d tell him his fault, between you and m alone."

How easy it is to make the trouble orse instead of taking care of it so that l is well again. For instance, if our elings are hurt because of something at has been said or done, instead of ing to the guilty person and getting at we go to someone else and complain out it! This isn't helping one bit.

The words of Jesus are best of all. o to the person who has hurt you. Take re of it there. What if it doesn't work? hen follow the next step. Take witnesses. this doesn't help, the next step.

There is a right way and a wrong way handle situations, and God's way is ways right. As Christian people we ould be anxious to follow Christian dvice in the art of getting along with thers.

All of us have said that we admire -and-so because he says what's on his ind. God's people do this kindly.

✚

Friday, October 26
AM I CLEAN?
Read 2 Timothy 2:19-21

If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work.

If there is something about me that is not right, God cannot use me as He would. Perhaps I have guilt on my soul, a guilt that could be taken away if I would see that what I am keeping in my life is all wrong, that it is against the will of God, that it keeps me from being wholly His. Unless I get rid of it by God's help, it will always be standing in the way. It will compete against God. It will be the other god that demands my love and worship.

Will God purify me so that I will be a vessel for noble use? Yes! There is nothing God is more anxious to do. For this is first on the program. I need to be made clean before He can use me in the cleansing processes of the Kingdom.

Is there something in my life that is stopping God? Let me call upon God to drive it out of my life.

✚

Saturday, October 27
WHERE IS YOUR LAMP?
Read Mark 4:21-25

And he said to them, "Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand?"

Jesus is very pointed in this remark. Everyone can see how ridiculous it would be to bring a light into the room, then proceed to cover it up. But that is just what happens in some instances. Here we have the light given us and we do not let it shine. If we do not let it shine, we fail in our assignment to glorify God.

There was a young Christian boy who was sent off to a camp where Christians would not be too welcome. People wondered how it would go with him. Would he be laughed at? Would he be scorned? When he came home for his first visit after a few weeks in camp, he was asked, "How did it go? Did they make it rough for you because you are a Christian?" "No," was his answer. "You see, I never told them."

Of course, if you don't let the light shine you'll avoid a lot of trouble. But you'll also miss the joy and the adventure of true discipleship.

Gerhard E. Lenski

Washington Comment

YOUTH AND TELEVISION

In recent months we have watched a number of the leading television programs offered the American public. Some of these have been excellent, informing, and inspiring. By others we find ourselves increasingly irritated. We make special mention of one, the *Ed Sullivan Hour,* in which good entertainment is mingled with bad, and extremes of many kinds are presented, ranging from sacred music to jazz.

We note the reaction of one of the dramatic critics of the *New York Times* (September 22) to the appearance of Elvis Presley, the popular young singer, on the above-mentioned program. This critic describes Mr. Presley's performance as "unpleasant," "distasteful," and "suggestive." He chides the television industry for exploiting youth in such fashion. He declares that even in an area where the public gets what it wants, a sense of responsibility must enter in, and that television, together with magazine publishers and modern music-makers, would do well to clean house. This critic's words are sharp! "To resort to the world's oldest theatrical come-on just to make a fast buck . . . is cheap and tawdry. If the profiteering hypocrite is above reproach and Presley isn't, today's youngsters might well ask what God adults do worship."

Our angry critic says more, something that concerns most of us. Television is a home problem. Ugly programs of the Presley kind invade the home because parents aren't on the job. Youth is avidly grabbing up something that sensible home builders should never allow in the home. It becomes quite a sermon that our dramatic critic preaches. If he, representing the entertainment world, finds such things bad, how much more should not we be concerned—we, whose business it is to try to guide our youth in the Christian way of life!

OUR STILL HUNGRY WORLD

The recently issued annual report of the *United Nations Food and Agriculture Organization* reveals the happy fact that world food production increased 3% during the past year. This is regarded as a great step forward.

Good as it all is, this is only a beginning. There is still much to be desired. The real problem lies in the fact that the increase comes mostly in those countries where it is least needed, while other areas continue on a level even lower than that of pre-war days. The United States, Canada, Australia, and New Zealand all have surpluses of one kind or another, as large or larger than ever. (Here in America we are employing the Soil Bank to withdraw acreage from production in order to cut down surplus.) But in Latin America, in the Near and Far East, and in other undeveloped areas, shortages and actual hunger still prevail.

Those who live in a land of plenty find it difficult to realize the problem of those who suffer lack. The United Nations, through its *Food and Agriculture Organization,* is tackling this problem constructively. Improved methods of agriculture are taught. New seed strains, tools, and fertilizers are made available. Improved transportation is called into play. All these measures are good.

Something more, however, is needed if further progress is to be made. That something is the dedicated spirit which implements all true welfare service. The Church must instill that Christ-given spirit in the agencies whose purpose it is to see that a still hungry world finds a way to eat.

LUTHERANS CAN BE PROUD

Lutherans can be proud of their he quarters in Washington, D.C. speak of the Lutheran Church Cen located in the northwest section of city. This Center is an attractive bu ing, remodeled and improved in most modern manner. Owned a operated by the National Luther Council and the Lutheran Church Missouri Synod, eight Lutheran ag cies now function under its roof. T include various Armed Service Co missions, public relations offices, a the Lutheran Inner Mission Socie

The story of the Center is one growth in service. During the w years Lutheran interests and activit especially those serving the milita personnel, were carried on in the Se ice Center at Jackson Place, not from the White House. Costing arou $120,000, this property has been s recently for more than $190,000. T new Center, occupied since 1954, w cost nearly $400,000. (Dr. Empie s that these are approximate figur given from memory, and are subject correction. The exact figures will so be published.) All this might make appear that the Lutheran Church is the process of entering official life Washington in a big way. The larg picture needs to be considered. T new headquarters may be said to re resent practically all the Luther groups of our land. Through its vario agencies it reaches out to some 16,0 Lutheran congregations and to millio of Lutherans both at home and abroa

The thing that pleases us most is n the beauty of the building, its fi facilities, or its accessibility, but t fact that it evidences in such a re way the common cause of Lutheranis Justify as we may the things that s divide us as Lutherans, the fact r mains that we are being drawn toget er in the interest of a larger servi which will never be done at all unle we find ways of doing it together. N tional Lutheran Council Lutherans ar Missouri Synod Lutherans are gettin along beautifully in the nation's capit Come and see for yourself, Mr. L theran Citizen, when you come town! The place to come (there is nice parking lot for your use) is th Lutheran Church Center, 2633 Si teenth Street Northwest, Washingto

Here and There on the Christian Front

Edited by Raymond M. Olson

OTESTANT MOTHER UPHELD IOWA COURT

Protestant mother will not be re-ired to carry out a divorce stipulation t she rear her son as a Roman Cath-c. The Iowa Supreme Court, in a 5-4 cision, dismissed a contempt citation ued by a district court against Mrs. adys Lynch, a Clarion school teach-after her former husband brought t against her for taking their eight-r-old son to Congregational church vices. Mrs. Lynch won a divorce m Francis L. Lynch in 1953. The ree awarded her custody of the cou-'s son, but provided that the child all be reared in the Roman Cath-c Church."

Justice G. K. Thompson, who wrote majority opinion, said than in cit-Mrs. Lynch for contempt, the lower rt was "actively enforcing" a pro-ion which violated her constitutional hts to the free exercise of religion. e majority also held that the divorce pulation was "too vague to be en-rceable." It noted that the decree did t specify who should rear the child the Catholic religion, whether his endance at parochial school was re-ired, and how much home teaching ould be given.

In the minority opinion, Justice Wil-m L. Bliss held the divorce stipula-n was not vague and could be en-rced by law because there was an ginal contract between the parents. e American Jewish Congress inter-ned in behalf of Mrs. Lynch when e appealed the district court decision t year. The counsel for the AJC ed a brief contending that "any de-ee of a secular court compelling a other to bring up her child in a re-ion in which she does not believe olates her religious freedom."

HURCH MEMBERSHIP CREASES IN MONTANA

hurch membership in rural areas of ontana increased an average of 40 r cent in the past ten years despite general decrease in rural community pulation. A. Delbert Samson, assist-t professor of sociology at Montana

RNS Photo

BELL FOR CHURCH IN ITALY—This 700-pound bell, cast more than 100 years ago, will be installed in the belfry of St. James Episcopal (American) church in Florence, Italy. Shown with it is Gordon Morrill of Manchester, who donated the bell and will take it to Italy. An architect and painter, Mr. Morrill lives part of the year in Florence where he is a vestryman of the American church. He describes St. James as the "oldest American institution in Europe." The old bell was once the official town signal in Newcastle, Maine.

RNS Photo

UNITED CHURCH MEN MEET—Thirteen national secretaries of laymen's work for various denominations are shown at the first National Convention of Christian Men in Cleveland. The three-day meeting, sponsored by United Church Men, was attended by some 3,000 delegates from 33 states. UCM is the laymen's department of the National Council of Churches.

State College, said the trend was shown by a study he conducted of rural churches in the state's livestock ranching, dryland wheat farming, irrigated farming, and mountain diversified farming counties. The one exception to the trend, he said, was in "open country" churches which showed a percentage of increase below that of city churches.

Prof. Samson said the study was undertaken because "the church makes more contact with more rural people of all ages than any other agency or institution, and because it fosters cooperation, understanding, and leadership among rural people." The number of services offered proved an important and surprising key to membership growth, he said. Churches holding only one service a week averaged a loss in membership; those sponsoring two or more gained slightly, and those conducting three or four showed marked gains.

INCREASED ARRESTS FOR DRUNKENNESS

Arrests for drunkenness and drunken driving account for nearly half the arrests made by police in the United States, according to Mrs. Fred J. Tooze of Portland, Oregon, national recording secretary of the Women's Christian Temperance Union. She said currently published crime reports show that 47 per cent of arrests in 1,477 cities last year were for one of the two charges.

Addressing a meeting preceding the 82nd annual convention of the WCTU she said, "Our problem of public drunkenness has become a national one, unequaled in frequency by any other public offense." Arrests for drunkenness have about doubled since 1934, the first year of repeal, and drunken driving arrests have more than quadrupled.

"Most startling development," Mrs. Tooze said, "is that a greater and growing number of boys and girls under 15 are being picked up and booked, both for driving motor cars while drunk and for drunkenness on the street." She added that 59,000 women were arrested for drunkenness, and 3,987 for drunken driving last year.

"The greatest factor in today's alcohol problem," she said, "is alcoholic beverage advertising on radio and television which comes into the American living rooms to pressure adults and youngsters alike to drink."

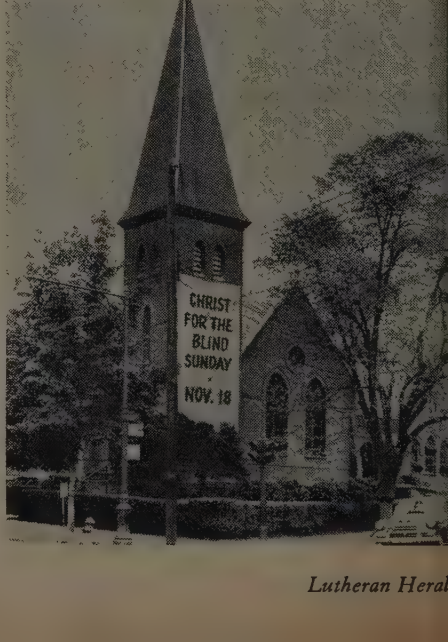
TO STUDY MISSOURI SYNOD STRUCTURE

Dr. Arnold H. Grumm, first vice president of the Lutheran Church—Missouri Synod, was named chairman of a 14-member administration survey commission to study the synod's organizational structure, administration, operational, budgetary, and fiscal procedures.

The commission, authorized by the Church's recent triennial convention, is aimed at "improving the effectiveness, efficiency and economy of the synod as it seeks to fulfill its objectives." Dr. Walter C. Birkner of Ft. Wayne, Indiana, synod secretary, said creation of the survey commission is "not indicative of supposed shortcomings in the structure or function of the church body." But along with other American religious groups, he explained, the Missouri Synod is "cognizant of its responsibility to exercise good Christian stewardship in its operation."

WORTHY OF NOTE . . .

At the end of the year, the Southern Baptist Foreign Mission Board will have appointed more missionaries than during any other 12-month period in its history. Dr. Baker James Cauthen, executive secretary, said that some 1[illegible] missionaries are expected to be nam[illegible] . . . Pope Pius XII told 400 astronautical scientists that their efforts to explore space are "legitimate before God." . . . The Egyptian government has banned all meetings of worship, prayer, or revivals of Christian missions and congregations unless they are held in government-licensed churches. And it has ordered that all Sunday sermons in Protestant churches must be approved before they are delivered. . . . The United Church of Canada was warned at its General Council that it will need at least 1,000 more churches and 5[illegible] more manses by 1975 to keep pace with the country's soaring population. Canada's population is expected to rise by 10,000,000 in the next twenty years. . . . The annual Thanksgiving Cloth[illegible]ing Appeal sponsored by Lutheran World Relief, welfare agency of the National Lutheran Council, will be held November 18 to 25. . . . Church-related colleges and universities received only a minor share of the $3[illegible] 500,000 that business concerns contributed during the 1954-55 academic year to 701 institutions of higher education in the United States, according to a report by the Council for Financial Aid to Education Inc.



CHRIST FOR THE BLIND—This sign outside First Baptist Church, Flushing, N. Y., promotes "Christ for the Blind Sunday," November 18. A "Christ for the Blind Week" will be observed throughout the country November 18-25 to focus attention on the needs of the world's estimated 20,000,000 sightless persons. The week is sponsored by the Gospel Association of the Blind. A committee of editors of Protestant church publications has been formed to promote the observance, first of its kind. Robert Walker of Chicago, editor of Christian Life magazine, is chairman.

RNS Photo

OMECOMING FESTIVITIES T THE COLLEGES

The second weekend in October is ie favored time for the 1956 home-oming festivities at the colleges of The vangelical Lutheran Church. Augus-na, Concordia, Luther, and Waldorf eld their homecoming activities the eekend of October 12-14. Pacific Lu-eran and St. Olaf will have their omecomings on October 19-21.

The dedication of new dormitories ill feature the weekend activities at oncordia and Pacific Lutheran. On unday, October 14, Concordia dedi-ted Park Region Hall, a new dormi-ry for women, which has been named honor of Park Region Luther Col-ge, an institution formerly located at ergus Falls, Minnesota, which merged ith Concordia College in 1918. Dr. hilip E. Hauge, dean of Pacific Lu-eran College, will officiate at the dedi-tion of the new dormitory at the arkland school on Sunday, October 1.

Concordia's homecoming, in addition the dormitory dedication, will fea-re class reunions, a football game ith St. Thomas on Saturday after-oon, and worship services on Sunday orning in the gymnasium-auditorium, ith the Reverend J. T. Stolee, a Con-rdia alumnus, preaching the sermon. The Augustana College homecoming ill feature a football game with Iowa tate Teachers College on Saturday fternoon, October 13, and a meeting the Greater Augustana Association, which Dr. Monroe Paulson is the resident.

At St. Olaf College, George Grim, aff writer for the Minneapolis Trib-ne, will speak at a special chapel rvice on October 20. That afternoon e St. Olaf football team will play nox College. Another feature of omecoming will be two performances the student-produced double musi-l, "Brigadoon" and "Kiss Me, Kate."

Waldorf College installed a new resident during its homecoming fes-vities on the weekend of October 12-4. The Reverend Sigvald D. Fauske, rmerly head of the department of re-gion at Concordia College, was in-stalled as the twelfth president of Waldorf on Friday evening, October 12, at a special service in Immanuel Lutheran Church. Dr. F. A. Schiotz, president of The Evangelical Lutheran Church, officiated at the installation, and Dr. Sidney A. Rand, executive director-elect of the Department of Christian Education, was the speaker. The sermon at the homecoming worship service on Sunday was given by Dr. Raymond Olson, director of Stewardship of The Evangelical Lutheran Church, and an alumnus and former faculty member at Waldorf.

WALDORF CHOIR DIRECTOR ON LEAVE OF ABSENCE

Mr. Odvin Hagen, who for twenty-eight years has been a member of the Waldorf College staff and director of the Waldorf College Choir, is on leave of absence during the present school year. Together with Mrs. Hagen and their son Paul, he will travel to Europe and to mission fields of the Lutheran church in Tanganyika, South Africa, and Madagascar.

Alumni of Waldorf College who were members of choirs directed by Mr. Hagen have raised funds to present a purse to the Hagens before they leave on their tour. This gift was presented on Sunday afternoon, October 14, during a concert by a reunion choir. This concert climaxed homecoming festivities at Waldorf.

SEMINARY PROFESSORS TO BE INSTALLED

Four new professors will be installed at Luther Theological Seminary, St. Paul, on Wednesday morning, October 31, at a special service in St. Anthony Park Lutheran Church on the Seminary campus. The installing officer will be Dr. F. A. Schiotz, president of The Evangelical Lutheran Church. Two of the newly elected professors have been on the staff of the Seminary for several years since coming to the United States from Latvia. They are Dr. Janis Rozentals, who will be professor of New Testament, and Dr. Edmund Smits, who will be professor of Theology.

Dr. Rozentals is a graduate of the Universities of Riga, Leipzig, and Marburg, and has served pastorates in Latvia in addition to being a teacher at the University of Riga and at Luther Seminary since 1950.

Dr. Edmund Smits is a graduate of the University of Riga and of Baltic University, Hamburg, and has served as Program Director for the Lutheran World Federation Study Center in Germany, as well as having taught at the University of Riga, at Baltic University, Hamburg, and at Luther Seminary since 1950.

To be installed as Professor of Theology in the field of Catechetics and Parish Education is Dr. Gerhard Frost, formerly a teacher at Luther College, Decorah, Iowa. Dr. Frost is a graduate of Luther College, Luther Theological Seminary, and Princeton Theological Seminary. He was a parish pastor for ten years before becoming a teacher and head of the department of religion at Luther College in 1944.

The Reverend Fredric Norstad will be installed as professor of Practical Theology. He is a graduate of St. Olaf College, Luther Seminary, and Andover Newton Theological Seminary. He has been a parish pastor, a chaplain in the United States Navy, and, for the past seven years, director of Chaplaincy Services for the Lutheran Welfare Society of Minnesota.

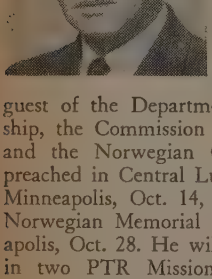
Serving as an instructor at Luther Theological Seminary at Saskatoon for 1956-57 is the Reverend S. T. Jacobsen, a graduate of the Saskatoon Seminary. Pastor Jacobsen has done graduate work at Princeton Theological Seminary, Princeton, New Jersey.

The Reverend George O. Evenson, formerly president of Camrose Lutheran College, Camrose, Alberta, was elected professor of Theology for Luther Theological Seminary, Saskatoon, at the General Convention of The Evangelical Lutheran Church in June, 1956. He has accepted the call, and is spending the present school year studying in the graduate school of Concordia Theological Seminary, St. Louis.

Within the E.L.C.

GUEST FROM NORWAY

One of Norway's most distinguished preachers is visiting the Upper Midwest at the present time: the Rev. Alexander Johnson, pastor of Frogner Church, Oslo, Norway. He arrived Oct. 9, and will visit various parts of The Evangelical Lutheran Church until Oct. 29. He comes as the guest of the Department of Stewardship, the Commission on Evangelism, and the Norwegian Conference. He preached in Central Lutheran Church, Minneapolis, Oct. 14, and will be in Norwegian Memorial Church, Minneapolis, Oct. 28. He will also take part in two PTR Missions, one at Eau Claire, Wis., the other at Moorhead, Minn. He will visit Luther Theological Seminary, St. Paul, as well as St. Olaf, Concordia, and Luther Colleges.



Pastor Johnson was born in Madagascar, where his father, the late Rev. Johannes Johnson, was superintendent of the Lutheran Mission, later becoming professor of practical theology at the University of Oslo. A grand uncle of Pastor Johnson was the famous dogmatician, Professor Gisle Johnson.

Pastor Johnson is in his 46th year. He is one of the best known preachers of Norway, ranking in fame a close second to Bishop Berggrav. He speaks English fluently. In 1947 he was the managing director of the World Christian Youth Congress in Oslo. In 1952 he gave the Bible studies in English at the Youth Congress held in connection with the Lutheran World Federation Assembly in Hannover, Germany.

PERSONS

The Rev. and Mrs. H. M. Mason, Superior, Wis., will celebrate their golden anniversary Thursday, Oct. 18. In their honor, open house will be held from two to five in the afternoon at the home of a son, Luther Mason, 5417 Oaklawn Ave., Minneapolis, Minn.

The Rev. J. M. Grimsrud, Kalispell, Mont., has resigned his pastorate of Bethlehem Church, effective Jan. 1. At that time he will begin a pastorate at Riverside, Calif., where a Home Mission congregation is to be organized.

The Rev. Erling Erickson, Lemmon, S. Dak., has accepted a call to American Lutheran Church, Huron, S. Dak. He will begin his new work Nov. 25.

The Rev. R. K. Mostrem, pastor of Immanuel, St. Paul, Minn., has resigned and has accepted a call to Mt. Horeb, Wis., and will begin his work Jan. 1, 1957.

Miss Joanne Wussow, a member of Our Savior's Church, Milwaukee, Wis., was commissioned for missionary service in Pakistan on September 9. The commissioning service was held at Our Savior's Church, conducted by Mr. Paul Lindell, executive director of the World Mission Prayer League. Another member of Our Savior's, Miss Bernice Gulliksen, is already a missionary on the Pakistan field.

DISTRICTS

Eastern

Franklin, Wis. North Kickapoo Church, Town of Franklin, Vernon Co., Wis., has received from Miss Mary Hooverson the gift of 100 acres of land. The land is situated three miles from the church. The donor states that it is given as a centennial gift to the congregation. Her four grandparents were pioneer members.

Birchwood, Wis. Members of Long Lake and Trinity churches, Birchwood, gathered September 13 to welcome their new pastor, the Rev. Clarence Johnson, and his family. Gifts of money and miscellaneous items were given him and his family.

Cashton, Wis. Members of the Cashton rural parish served by the Rev. N. R. Hjermstad surprised their pastor and family with a reception at the North Coon Prairie parish hall recently. On behalf of the four congregations, Mr. H. O. Melby, Westby, Wis., presented Pastor Hjermstad a generous gift of money to enable him to complete payment on a new car. The parish has also voted an increase in the pastor's salary for 1957. Congregations making up the parish are North Coon Prairie, Brush Creek, Portland, and Fish Creek. Pastor Hjermstad has served this parish since 1940.

Chicago, Ill. Sunday, September 9, Miss Myra Jean Olson was installed as parish worker of Hauge church, the Rev. S. J. Thompson, pastor. Miss Olson is a 1956 graduate of Waldorf College, Forest City, Iowa. Her home is at Grand Mound, Iowa. In addition to doing general parish secretarial work her special assignment will be work with the young people of the congregation.

Manitowoc, Wis. St. Paul's congregation has begun broadcasting its Sunday morning service over Station WWOC, Dial 980. It is an 11 o'clock transcribed broadcast of the 10 o'clock morning service. Pastor of St. Paul's is the Rev. W. A. Hallerud.

Brooklyn, N. Y. During recent weeks Trinity congregation has added several new members to its staff. The Rev. Robert M. Nervig is the new youth pastor. Mr. Harold Heiberg, a graduate of St. Olaf College and Columbia University, is minister of music for the American Division of the congregation. Miss Eva Lundberg is the new parish worker. In addition, the Rev. Wallace J. Asper is pastor, and Johan A. Berg and Ivar Aas are associate pastors. Pastor Bergh received his M.A. degree from New York University School of Education last June.

Southern Minnesota

Crystal, Minn. On Sunday, Sept. 2 the church edifice of St. James Lutheran Church, the Rev. Palmer Wold, pastor, was dedicated. At the two morning services, Dr. O. G. Malmin, editor of **Lutheran Herald,** preached. Dr. Philip S. Dybvig, executive director of the Department of Home Mission preached the dedicatory sermon in the afternoon and performed the act of dedication. St. James congregation

Who's Who In This Issue

LARRY CHRISTENSON, middler at Luther Theological Seminary, St. Paul, wrote "Summer Workshop: A New Kind of Movie Making," is a part-time member of the staff of Augsburg Publishing House.

THE REV. MAYNARD B. IVERSON is pastor of Bethlehem Lutheran Church, Minneapolis. The editorial staff persuaded him to make a revision of a sermon he recently preached in his church, and the result is "Concerning the Church and Politics."

"Memo to a Congregation" was submitted by **THE REV. JOHN O. BLOM,** one of the ELC's Army Chaplains. It was written while he was attending the Chaplain School, U. S. Army, Fort Slocum, N. Y. At present, Chaplain Blom is stationed at Fort Huachuca, Arizona.

DR. S. C. EASTVOLD, the last part of whose article—"Ye Shall Be My Witnesses"—appears in this issue, is president of Pacific Lutheran College, Parkland, Wash.

y a year old and now numbers more n 500 members.

rost, Minn. New pastor of the ted and Blue Earth congregations ie Rev. Myrwood A. Bagne. He was alled by District President E. C. nertson Aug. 12. Pastor Bagne is of this year's graduates from Lu- Theological Seminary, St. Paul.

th Central

Calmar, Iowa. On Sept. 9, the two gregations of the Calmar parish, mar Lutheran and Springfield Lu- ran, arranged special services in the mar church in honor of the 40th iversary of the ordination of the . J. N. Lunde and the 40th wedding versary of Pastor and Mrs. Lunde. T. A. Hoff of Decorah was in rge of the morning service. Follow- a dinner served by the Ladies' Aid, hort program was given. The hon- d couple were the recipients of a ge sum of money from the members the two congregations and other nds. Pastor Lunde has been in the mar parish since 1950.

th Dakota

Howard, S. Dak. The Rev. M. E. nheim has resigned as pastor of this ish, bringing to a close a pastorate more than seventeen years. He has epted a call as assistant pastor of Lutheran Church of the Good epherd, Minneapolis, the Rev. Theo. imarck, pastor. Pastor Ranheim will gin his new work Nov. 1.

ific

Seattle, Wash. At a week of special ngelistic services, Oct. 14-21, Denny k Church, the Rev. Norris Stoa, tor, had a "Father and Son Team" charge. Dr. Odd Gornitzka, a for- r pastor of Denny Park Church and v a faculty member at the Lutheran le Institute, Minneapolis, and his , the Rev. A. Reuben Gornitzka, ntral Church, Minneapolis, shared in duties of the week. Dr. Gornitzka ducted a forty-minute Bible study h evening, and Pastor Gornitzka de- red the evangelistic message.

NNIVERSARIES

First Lutheran, Decorah, Iowa. The h anniversary of the building of the urch edifice of First Church, Decor- Iowa, the Rev. R. A. Ofstedal, pas- , was observed with special services t. 7. The offering of the day was for synodical budget for 1956.

Bethlehem, Baldwin, N. Y. Bethle-

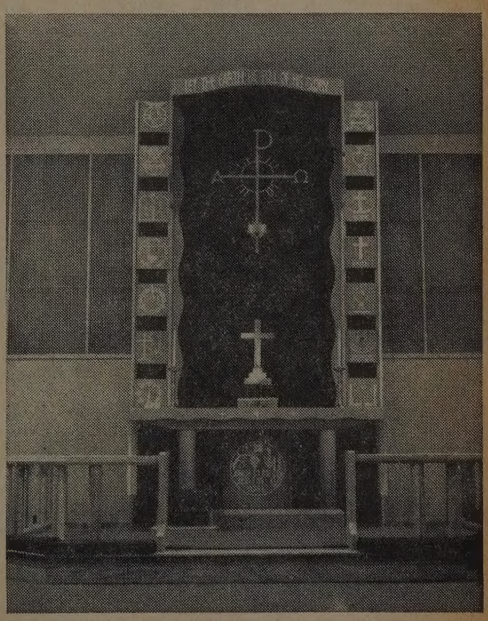
SOURIS, N. DAK.—Turtle Mountain Lutheran Church dedicated its new parish house on October 7, Dr. Loyal Tallakson, president of the North Dakota district, officiating. The parish house was built by the men of the congregation, and the cost was kept to $10,000.

hem Church, Baldwin, Long Island, N. Y., celebrated its fifteenth anniversary with a dinner Friday, Oct. 5. A program was given in which all the organizations of Bethlehem participated. Recently this congregation completed a $100,000 building fund campaign. Pastor of Bethlehem is the Rev. Stuart E. Ensberg.

Salem, Torquay, Sask. Salem Church, Torquay, Saskatchewan, Can., observed its golden jubilee Aug. 31-Sept. 2. Among the speakers were former pastors J. B. Stolee, now president of LCBI, Outlook; the Rev. A. M. Vinge, president of CLBI, Camrose; and Mr. P. E. Mathiasen, student intern who is at present serving as pastor of the Torquay parish.

Our Savior's, Brooklyn. Our Savior's Church, 4th Ave. and 80th St., Brooklyn, N. Y., will be celebrating its 90th anniversary Oct. 20-Oct. 28. The pastor is the Rev. J. Ingvald Opsal. The festivities of the anniversary week will include an anniversary concert, a Norwegian service, special services for the various organizations, an anniversary banquet, and special festival services Oct. 28 throughout the day.

United Lutheran, Grand Forks. United Lutheran Church, Grand Forks, N. Dak., the Rev. John P. Gaardsmoe, pastor, celebrated its 30th anniversary



OSAGE, IOWA—Rock Creek Lutheran Church recently dedicated a new educational unit and the renovated sanctuary pictured here. The Rev. Olaf Holen of Roland, Iowa, vice president of the South Central District, performed the rite of dedication, and former pastor M. G. Berg of Moorhead, Minn. participated in the services. The congregation has already absorbed the full cost of the project, which was about $34,000. The Rev. Irwin Z. Hyland is pastor.

Sept. 30-Oct. 3. Included among the speakers were President Fredrik A. Schiotz and District President Loyal E. Tallakson. As a part of the anniversary festivities, one of the sons of the congregation, Lionel Simonson, was ordained to the ministry, Sept. 30. Mr. Simonson has accepted a call to become assistant pastor of Our Saviour's Church, Minneapolis. Another feature of the festivities was the installation of a new associate pastor for United Church, the Rev. Marvin Johnson.

OBITUARIES

The Rev. Johan F. Ylvisaker

The Rev. Johan F. Ylvisaker, associate pastor of First English Church, Fairbault, Minn., died suddenly Sept. 16. He had preached at all three morning services in First Church that day and was just leaving to make a sick call, in the early evening, when he was stricken. Funeral services were conducted in First Church Sept. 19, with the senior pastor, the Rev. A. L. Rustad, in charge. Others participating in the services include: Dr. V. T. Jordahl, the Rev. Hjalmar Astrup, the Rev. G. B. Odegaard, Dr. Rolf Syrdal, the Rev. T. H. Rossing, and the Rev. A. C. Running. Burial was at the Zumbrota Lutheran cemetery.

Johan Ylvisaker was born in Zumbrota March 13, 1894, the son of Mr. and Mrs. Andrew Ylvisaker. He graduated from Luther College in 1916 and then entered Luther Seminary of the Norwegian Synod in St. Paul. He interrupted his theological training for service in the U. S. Armed Forces, 1917-1919. Returning to the seminary, he graduated and was ordained in 1921. He served as a foreign missionary in Madagascar until 1925 and was then transferred to the ELC field in Zulu, South Africa, where he served until 1945. From 1947 to 1955 he was superintendent of Red Wing Memorial and Kenyon Sunset Homes. He became associate at First Church, Faribault, in Sept., 1955.

In 1921, Pastor Ylvisaker was married to Sevella Hill, who died in 1928. In 1930 he married Jean Mervin, who died in 1954. He is survived by three children.

Andrew Olaus Amdahl

Andrew Olaus Amdahl died Sept. 6 at the age of 85 years. Born in Buffalo County, Wis., June 23, 1871, he was a lifelong member of Lyster congregation near Nelson, Wis. He was vitally interested in the work of the church and held various offices in his home congregation for more than 50 years. Church music was one of his greatest interests. Mr. Amdahl is survived by his wife and seven children. Funeral services were conducted by his pastor, the Rev. J. C. Thompson, at the Lyster Church Sept. 10. The Rev. A. H. G. Gjevre, Rosholt, S. Dak., spoke on behalf of the family.

ANNOUNCEMENTS

For Sale. Ten good oak pews, 13 feet in length, for sale. Write to the Rev. A. L. Rustad, First English Lutheran Church, Faribault, Minn.

Yankton Circuit WMF, Ebenezer Church, Corsica, S. Dak., Oct. 19.

Wild Rice Circuit WMF, Gary Church, Gary, Minn., Oct. 16.

Wanted. Home Mission congregation needs 25 or 30 used senior choir robes. State price and color. Write to St. John's Lutheran Church, Poplar, Mont.

Upper Missouri Regional Brotherhood, fall rally, Concordia Church, Crosby, N. Dak., Nov. 11.

Pastors' Wives Fellowship. All pastors' wives are invited to join the fellowship group planned for January 21 and 22, 1957, during the Luther Seminary Convocation. The meetings will be held in the auditorium of the Lutheran Brotherhood Building in downtown Minneapolis.

Wanted. 6 or 10 used black choir gowns for Home Mission church. Write to Minnetonka Lutheran Church, Minnetonka Blvd. at Steele St., Wayzata, Minn.

CHANGES OF ADDRESS OF PASTORS

M. O. Andrews, 2154 253rd Pl., Lomita, Calif., 9-27-56

Paul Arnold, 35 Higashi Takasu, Dori, Kariya City, Aichi Ken, Japan, 9-26-56

John Bowman, 205 Yoshihama, Yugawara Machi, Kanagawa Ken, Japan, 9-26-56

Paul Braafladt, 36th Air Div. SAC, Ellsworth AFB, Rapid City, S. Dak., 9-26-56

Merton Christensen, Loring AFB, Limestone, Maine, 9-21-56

Ivan Fagre, 20-2 Chome, Tokiwadai, Itabashi Ku, Tokyo, Japan, 9-26-56

Gerhard Frost, Luther Theological Sem., Como Ave and Luther Pl., Campus House No. 1, St. Paul 8, Minn., 9-15-56

Charles L. Gunderson, Mac Dill AFB, Tampa, Fla., 9-26-56

Arnold A. Gregerson, 8908 Teetwood Rd., N. Little Rock, Ark., 9-15-56

A. Wm. Hampton, Keesler AFB, Mississippi, 9-26-56

A. C. Hendrickson, 3322 Broadway Ave., Everett, Wash., 9-24-56

Norman C. Johnshoy, Hunter AFB, Savannah, Georgia, 9-26-56

Curtis G. Johnson, Altus AFB, Altus, Okla., 9-26-56

Alfred H. Langhough, Fort Sill, Okla., 9-26-56

Luther J. Larson, Richland, Montana, 1-56

Paul C. Mathre, Perrin AFB, Perrin, T 9-26-56

Richard W. Nelson, 18 Mukaiyama, Dai Toyohashi City, Aichi Ken, Japan, 9-26-5

C. O. B. Ness, McVille, N. Dak., 9-21-5

Arnold T. Nesvig, Lowry AFB, Den Colo., 9-26-56

Norman Neumann, 198 Otsu Dori, Sh ada City, Shizuoka-Ken, Japan, 9-26-56

J. I. Opsahl, 57-76th St., Brooklyn 9, N York, 9-20-56

Wayne E. Paulson, Walker AFB, Rosw N. Mex., 9-26-56

Eric V. Pederson, 21 Maruyama C Bunkyo Ku, Tokyo, Japan, 9-26-56

Clifford J. Ritland, 2226 Eddy Lane, Claire, Wis., 9-1-56

Edward D. Roe, Lockbourne AFB, Col bus, Ohio, 9-26-56

Richard W. Solberg, 220 W. 26th Sioux Falls, S. Dak., 9-20-56

Vernon Stenberg, USS Duxbury Bay, A 38 c/o Fleet P. O., New York, N. Y., 9-21

Albert O. Tastad, Pekin, N. Dak., 9-24

A. S. Waters, 1st Marine Reg., 1st Ma Div., Camp Pendleton, Calif., 9-26-56

Parish Conservation Servi

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. R the listings below. They may be of value you or someone that you know. The me of the propositions advertised have not b investigated and the Parish Conserva Service assumes no responsibility in matter. Send your ads and communicati to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minneap 15, Minnesota. (Refer to ad number wh inquiring.)

FOR SALE

Farms

184 acre farm, in north central Io modern house and barn. 42 acres pasture 142 acres in rotation with spring-fed cr Has trout stream. One-half mile from E church, school and good town; on pa highway. Will sell for cash or on contr 483

Homes

5 room wooden structure. Lot 75x165 3 year old garage. Located in east cen S. Dak. Fully commercialized. Ideal fo small enterprise or business. 483

2 acres with 3 room house, large wo shed, 6 heavy bearing apple trees, a 30 large evergreens, drilled well. Near theran church, school, post office; in Dou Co., Wis. 483

Businesses

Dairy: wholesale and retail delivery; s included, selling dairy products and sund novelties, etc. Near school and bus. Build $20,000 and business $17,000. 483

Grocery store in Lac qui Parle Co., M Good clean stock and fixtures. Good op tunity for a Lutheran couple. $4,000 handle. 483

HELP WANTED

Couple needs at once reliable woman housekeeping and to help care for 2 s children. Home modern and convenient.

-time ort. Located in eastern S. Dak. Lu-
an church. 483-6F
utheran nurses wanted at hospital in
ska. 483-7F
ook wanted for institution in Ill. Good
ry with room and board; vacation with
; Blue Cross and Blue Shield and Social
urity benefits. Age no barrier if person
hysically able to handle the job. 483-8F
Hospital administrator wanted. Lutheran
nsored 30-bed hospital—west central Minn.
sent administrator going to larger hospital.
483-9G

n Loving Remembrance

Memorial Wreaths—ELC

gerson, Hans, Lake Crystal, Minn., $12.50
berg, Mrs. Ole, Kindred, No. Dak., $20.
rburton, Frank, Milford, Iowa, $13.50
flen, Helge, Maynard, Minn., $50.
st, Mrs. Al., Detroit Lakes, Minn., $9.
stlund, Silas, Rochester, Minn., $16.
evold, Oscar, Huxley, Iowa, $3.

From September 4 through 7, 1956

er, Helge, Ridgeway, Iowa, $3.
nodt, Henry, Mason City, Iowa, $1.
lerson, A. B., Joplin, Mont., $5.
lerson, Mrs. Hattie, Larsen, Wis., $13.
lerson, Mrs. Herman, Princeton, Minn., $40.50
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resen, Mrs. Magnus, Rothsay, Minn., $21.
lin, Mrs. George, Lanesboro, Minn., $1.50
stad, Alfred, Starbuck, Minn., $22.
ndvik, A. M., Fargo, No. Dak., $5.
pten, Garfield, Sunburg, Minn., $70.
sberg, Mrs. Emil, Fertile, Minn., $1.
lson, Dennis Duane, Beach, No. Dak., $3.
istensen, Constance, Chetek, Wis., $3.
ken, Burt, Rugby, No. Dak., $2.50
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sseth, Mrs. Clarence, Barron, Wis., $3.
meland, Martin, McCallsburg, Iowa, $46.50
lson, Mylo, Kloten, No. Dak., $12.
ssfield, Tom, Twin Valley, Minn., $3.
gerson, Tomine, St. Paul, Minn., $3.
dbranson, Mrs. Ida, Oslo, Minn., $60.92
geness, N. N., Tacoma, Wash., $2.
, Mrs. Gudnund, Roland, Iowa, $2.
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bson, Sylvan, Ottosen, Iowa, $35.
, Mrs. Bertha, Hitterdal, Minn., $3.
lson, Joe, Waterville, Iowa, $5.
lson, Mrs. John N., Linn Grove, Iowa, $6.
glee, Chris, Onawa, Iowa, $2.
lan, Stephen, Rushford, Minn., $4.
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gstad, Hjelmer, Sherman, So. Dak., $8.
rhus, Mrs. Gunder, Maynard, Minn., $1.
rtson, M. C., Tacoma, Wash., $3.
phol, Mrs. Ed., Landa, No. Dak., $12.
lson, Annette, Belmond, Iowa, $5.
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nd, Mrs. Maren, Tioga, No. Dak., $5.
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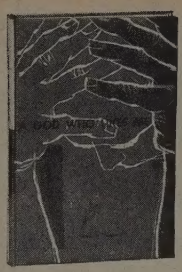

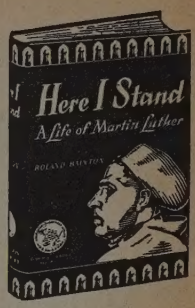

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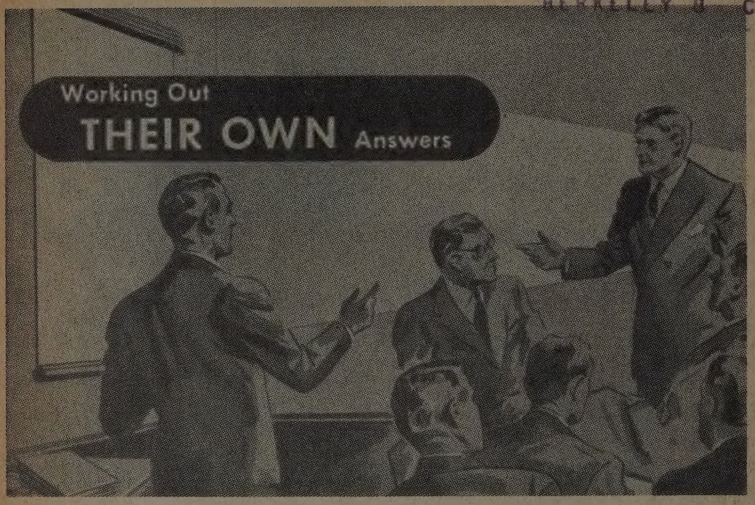

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